

ST. GEORGE'S CATHEDRAL,  
JERUSALEM.

The old leisurely days of camping through Palestine are gone for ever and the modern traveller is whirled through the country at thirty miles an hour in a motor car. Instead of riding through the land and spending the night in many a beautiful or historic spot, during a journey of three, four, or six weeks, people can now traverse the whole country from Jerusalem, via Nablus and Nazareth, to the Sea of Galilee, between mid-day and sunset.

But alas ! there are not six people out of a hundred who, in the course of the drive, have learnt the name of a single place beyond those mentioned above. They have set eyes on Bethel—but they did not know it—the valley where Shiloh lies came within their view, as did many another interesting spot, as well as all the well-known hills and mountains of which mention is made in the Bible, but not one of them have they identified.

In the course of my work I have to travel frequently over all the roads of Palestine and have gathered together a number of notes, giving the position, a brief description, and the chief Biblical references relating to the towns and villages and ancient sites passed *en route* by the traveller. Fortunately it is easy to mark the position of each, as there are kilometre stones along all the roads and railways, and a few type-written copies of these notes, already frequently lent to friends, have

proved that all the places can thus be easily recognized by those who have no knowledge of Palestine and have not visited it before.

I am well aware that these notes—which are not a guide book and should only be used as supplementary to some such publication—are still very incomplete, for during every journey I find that some correction or addition is necessary. They are now published, however, in the hope that they will enable the reader at least to recognize and store up a memory of many a place of intense interest as he passes, by road or rail, through the sacred fields and valleys and hills of the Holy Land.

RENNIE MAC INNES,

*Bishop.*

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### The Palestine Seasons.

March and April are the favourite months in which to visit Palestine, as the wild flowers are then at their best, but there is often some rain until the end of April. From April till the end of October there is no rain. The heat is not at all excessive, owing to the height of Jerusalem (2,600 feet), and nearly all the places which the traveller visits, and it is perfectly possible to make the tour in the summer or autumn. October and November are also good months for travelling.

# NOTES FOR TRAVELLERS

## BY ROAD AND RAIL IN PALESTINE AND SYRIA.

By

The Right Rev. RENNIE MAC INNES, D.D.  
(Anglican Bishop of Jerusalem).

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(One Shilling in England).

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*Further copies of the Notes may be obtained from the Rev. E. M. Bickersteth, 12 Warwick Square, London, S.W. 1; and from the Bishop's Secretary at St. George's Cathedral.*

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*Any proceeds from the sale of this pamphlet, after the cost of publication has been met, will be given to the work of the Jerusalem and the East Mission in the Holy Land.*

*R.M.I.*

## NOTE.

It is possible that some travellers who have enjoyed their visit to the Holy Land may desire to mark their appreciation of all they have seen by contributing towards the medical, educational, or other permanent work which is being carried on by the Jerusalem and the East Mission. We shall be very grateful for any such gifts, which may be sent in the form of cheques, notes, or stamps of any country to the Right Rev. Bishop MacInnes, St. George's Cathedral, Jerusalem, or to the Rev. E. M. Bickersteth, 12 Warwick Square, London, S.W. 1.

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I herewith enclose

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Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that (s)he will have to give answer before God's awesome tribunal as if (s)he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

# ENGLISH CHURCH HOSTEL

(Within the Cathedral Precincts).

There are many people who wish to make their visit to the Holy Land in the pilgrim spirit. We desire to give them the fullest help of their Cathedral in doing so. A limited amount of accommodation is now available, within our buildings. The furnishing of the rooms and the food provided are very simple, though thoroughly good. This enables us to keep the cost to the pilgrim as low as possible, viz. :—50 piastres (10s. 3d.) per day, or 300 piastres (£3 1s. 6d.) per week.

There are daily celebrations of the Holy Communion in St. George's, and other services. The Cathedral is always open for private prayer and meditation.

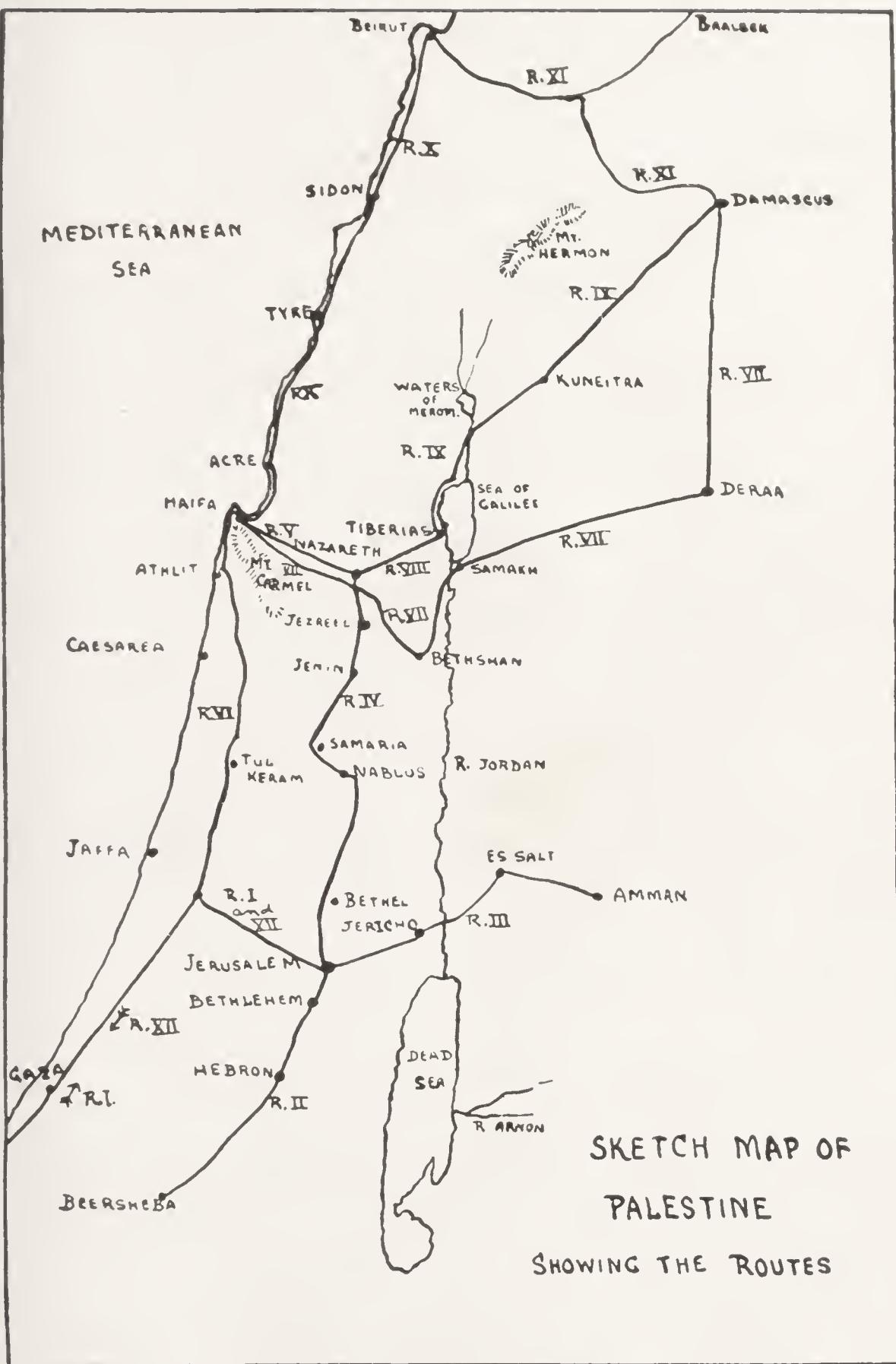
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Ladies, whether travelling alone (this is now perfectly easy) or in parties, are strongly advised to go to the excellent Y.W.C.A. in Jerusalem, which offers accommodation at very reasonable charges. Address : The Secretary, the Y.W.C.A., Wyndham House, Jerusalem.

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ON  
SKETCH MAP OF  
PALESTINE  
SHOWING THE ROUTES

## NOTE CAREFULLY.

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1. The Arabic kilometre marks read as follows :—

١ = 1	٢ = 2	٣ = 3	٤ = 4	٥ = 5	٦ = 6
٧ = 7	٨ = 8	٩ = 9	١٠ = 10		

N.B.—Be careful about Nos. 5 and 6. In Arabic they look exactly like our 0 and 7, and people very often mis-read them so. The Arabic nought is like our full-stop.

2. For purposes of comparison it can be taken that 8 kilometres are equivalent to 5 miles.
3. Travellers going in the opposite direction to the one described can identify the places quite easily by reading "right" as "left," "forward" as "back," &c.
4. The speed of cars varies greatly, so only average times are given.
5. If a party be travelling together, then one can read the Notes aloud to the rest, and another (with a second copy of the Notes) can turn up the passages and be ready to read them as the place is reached. It will also be found very useful to read up the Biblical references before a journey.
6. I shall greatly appreciate it if readers will send to me notes of any corrections (showing easier methods of identification), additions, or suggestions which may occur to them.
7. I gratefully acknowledge much help from the valuable guide books by Baedeker and by Meistermann.

# ROUTE I.

## KANTARA to JERUSALEM, by Railway.

(367 kilometres; 9 hours).

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NOTES.—(a) All directions, right or left, are given as from a seat facing the engine.

(b) From Kantara to Lydda a seat on the right is best, and from Lydda to Jerusalem a seat on the left.

(c) The kilometre marks are on the right of the train from Kantara to Lydda, and on the left from Lydda to Jerusalem; Arabic numerals on one side, English on the other.

(d) The times given are those in force in 1925.

(e) This route is also described in the reverse order, Jerusalem to Kantara. See Route XII.

### 1. KANTARA to LYDDA.

(301 kilometres; 6½ hours).

KANTARA (dep. 12.1 a.m.) means in Arabic a "Bridge," i.e., the ancient crossing of the caravan route between the two lakes by means of the rather higher limestone ridge which divided them, and now after 5,000 years a "bridge" again, over the Suez Canal. It was the crossing by which Abraham, Joseph, and Jacob travelled from Palestine into Egypt, and was doubtless the track by which the Holy Family went to and from the Valley of the Nile.

The train passes first through the region of the ancient Serbonian Bog, with Pelusium away on the left, on the former most eastern branch of the Nile.

When our armies, with the magnificent assistance of the Egyptian Labour Corps, began to make this railway, they called it the "Milk and Honey Railway." Later, finding nothing but sand all the way, they called it the "Desert Railway."

K. 39. Pass ROMANI (12.47), K. 75 EL 'ABD (1.29), and K. 112 MAZAR (2.13). All along here are many blockhouses and wire entanglements. On the right, and later on the left, see the remains of the pipe-line, a bank of sand covering the pipes (now removed) by which Nile water was carried all through the desert to Gaza! There was an old tradition in South Palestine that the Turks would hold the country "till the waters of the Nile flow into Palestine," i.e., an almost impossible contingency. But it was eventually effected by General Sir Archibald Murray.

K. 154. EL 'ARISH (arr. 3.2, dep. 3.5). On the sea. Every mile of the ground north and south of El 'Arish was strongly contested and the train crosses many battlefields.

K. 156. Just after K. 156 the train crosses the broad and shallow wady (after rain a swift river), which was the old "River of Egypt"; then the rolling plain, over which Chetwode advanced in February, 1917, to Râfa.

K. 156½. El 'Arish town appears on the right, some way back, about a mile away. The headquarters of the Governor of the Province of Sinai are here.

K. 200. RAFA (arr. 4.3, dep. 4.8). Out of sight, west (left) of the station, are the boundary pillars between Egypt and Palestine which the

Turks removed in 1907, thus nearly bringing about war between England and Turkey. On leaving the station see the railway to Beersheba branching off on the right.

K. 202½. The frontier between Egypt and Palestine. (Look out for the notice boards).

K. 205½. KILAB. On the right many piles of wire entanglements show the site of Allenby's G.H.Q. before and during his attack on Gaza.

K. 211. KHAN YUNUS (4.25). See, left, the tower of the mosque-fort built here by the Egyptian Sultan Barqūq in the 13th century. This place was the scene of a remarkable escape by Napoleon, who conducted his campaign all along this route; his main army, ahead of him, turned off accidentally into the desert; Napoleon took the direct route and, thus missing them, rode into Khan Yûnus surrounded only by his staff. He was surprised to see a number of Arabs in the market square hastily mounting and galloping away. They thought it was the French army. Had they waited and captured Napoleon the history of the world since then would have been changed at Khan Yûnus.

K. 220. DEIR EL BELAH (4.33), "House of Dates," commonly called by the British troops "Dear old Bella." An enormous rail-head camp through the summer of 1917.

K. 223. On the left see a big cemetery. The bodies of our men, from all the scattered battlefields, have been gathered together in main centres. (*It should never be forgotten that the building of this railway, first by Sir Archibald Murray and then by Lord Allenby, in their campaigns of 1915-1917, was at the cost of more than 10,000 British soldiers' lives—an average of twenty-seven lives every kilometre*).

K. 227½. The railway crosses the famous "Waddy Guzy" by a bridge. Many remains of trenches, sand bags, and wire entanglements are still to be seen all along this part of the line.

K. 231. Passing through an old redoubt at K. 231, look well forward on the right and see on the hill slope about a mile away (just above the point where the trees cease) the derelict tank "War Baby," knocked out by the Turks in the first battle of Gaza. It can be seen well until K. 232, when it is immediately opposite the train and is then soon hidden by trees.

K. 234. On the right see the hill to which tradition says Samson carried the gates of Gaza. (Judges xvi. 1-3). Then pass through the ruins of Gaza, now largely rebuilt. Look out on the left side. Terrible destruction was done here in the war, first by the Turks taking all wood—roofs, ceilings, floors, doors, windows, &c.—for railway fuel and for revetting the trenches, and again by the British when shelling the Turkish troops.

The C.M.S. Hospital erected after many years of devoted work by the late Canon Sterling, M.D., was almost totally destroyed, but has now been completely restored by his son. After leaving the houses, see in the distance, on the left, a mosque where is buried the grandfather of Mohammed the prophet.

K. 236. GAZA (arr. 4.53, dep. 5.3). See the big British cemetery containing 3,257 graves, on the right, just after leaving the station. Gaza was one of the five Philistine cities. (For Samson's visit and death read Judges xvi. 1-3, 21-31. See also II. Kings xviii. 1-8 and Acts viii. 26).

K. 245¾. See on the right the few remains of a Turkish train, knocked out and burnt by British

shell fire. There are also a few pairs of rails and about thirty 6-in. shells.

K. 254. The Turkish military railway branches off on the right to Wady Surar. Good distant views of the Mountains of Judæa are seen on the right throughout this part of the journey.

K. 259½. MAJDAL (5.31). This is opposite Ashkelon on the coast (left), another of the five cities of the Philistines, with a long history and connection with the names of the Tribe of Judah, the Egyptians, Greeks, Romans, Crusaders, Saladin ("Salah ed Din," "Restorer of the Faith"), and Richard I. of England, Cœur de Lion. All this region is the ancient Philistia—the origin of the name "Palestine." (For Samson's visit read Judges xiv. 12-19. See also I. Sam. vi. 17, II. Sam. i. 17-20, Zeph. ii. 4-7, Zech. ix. 5).

K. 272. ASHDOD (5.47). Another of the five cities of the Philistines. It stood on the northern extremity of what once belonged to Simeon, towards Egypt. (Read history of the ark, I. Sam. v. 1-10. Also see Is. xx. 1, Zeph. ii. 4). In the New Testament and Septuagint it was called AZOTUS, where Philip "was found" after baptizing the eunuch (Acts viii. 40).

K. 287½. YEBNAH (6.6), in old days Jabneel (Josh. xv. 11). Presently we enter the borders of the Tribe of Dan.

K. 292. All about here are the flourishing and well-cultivated Jewish colonies—Rehoboth, Richon-le-Zion, &c.

K. 297. On a ridge (right), amongst the trees, see a house with a tower. Here were Allenby's G.H.Q. for many weeks during the deliverance of Jerusalem in 1917 and the subsequent advance to Damascus and Aleppo.

K. 300. Cross the Jaffa-Jerusalem main road.

K. 301. LYDDA (arr. 6.30, dep. for Haifa 7 a.m., for Jaffa 7.4, for Jerusalem 6.52 a.m.), the ancient Lydda, a city of Dan. Local tradition of the 6th century says St. George of England originally came from Lydda, and after his martyrdom by Diocletian at Nicomedia in Cappadocia, his body was eventually brought back to Lydda and buried here in the church of that time. The church has been incessantly destroyed and restored, and the fabric is now of no interest. (See Acts ix. 32-38 for St. Peter's visit to Lydda).

NOTE.—The journey from Lydda to Haifa is described in Route VI.

## 2. LYDDA to JERUSALEM.

(66 kilometres; 2½ hours).

(The kilometre marks, measuring from Jaffa, are on the left between Lydda and Jerusalem).

K. 20. LYDDA (dep. 6.52 a.m.).

K. 21. See on the right the "Tower of the Forty Martyrs," said to have been built by the Crusaders and restored by Saladin and Sultan Beybars.

K. 22½. RAMLEH (arr. 6.57, dep. 6.59). On the left, opposite the station, less than half a mile away, see another big British cemetery of over 3,000 graves.

K. 23. Cross the Jaffa-Jerusalem road. See on the right the R.A.F. aerodrome. Distant views (left, back) of the PLAIN OF SHARON. Good views of the Mountains of Judæa. Jerusalem lies about fourteen miles beyond the hill crowned with some trees.

On the left see a long hill in the middle distance, with a small building on the left end. This is GEZER, a very important ancient city, excavated by Professor Macalister. He dug down to the rock, discovered troglodyte caves of 3,000 B.C., then, in successive layers, the Canaanite city, then the Israelite, the Jewish, Maccabean, Roman, Christian, and finally Arab cities—twelve in all. Gezer frequently figures in the Tel-el-Amarna Tablets, and was some time held by the Pharaoh of Egypt, a serious menace to the Jewish capital, Jerusalem. Later, Pharaoh gracefully gave it as dowry to his daughter who married Solomon, and it was fortified at once by him. (See I. Kings ix. 14-17). Gezer was on the southern boundary of Ephraim. It remains in sight for the next half-hour or more.

- K. 28. In the hollow of the distant hills, on the left, lie Bethhoron and the Plain of Ajalon, where Joshua fought the historic battle against the Gibeonites.
- K. 33. The village of 'Aqir (EKRON) appears on the right, the most northerly of the five cities of the Philistines. Scene of the calamities brought on them by the presence of the ark. (I. Sam. v. 10-12, vii. 12-15, xvii. 50-52; II. Kings. i. 2; Zeph. ii. 4; and Zech. ix. 5-7).
- K. 37. VALE OF SOREK (arr. 7.19, dep. 7.21). The station buildings were erected by the Germans during the war. Scene of fierce fighting, the capture of two Turkish trains, and explosion of a huge ammunition dump in November, 1917. Immediately before entering the station, notice on the right the old Turkish railway branching off to Beersheba and the Sinaitic desert, for the projected attack on the Suez Canal and Egypt. Also distant view (S.W.) of the Valley of Elah, where the armies of Saul and of the Philistines lay opposite to each other and David slew Goliath. (I. Sam. xvii. 2-52).

The train now runs up a valley called the Wady es Surâr—the “VALE OF SOREK,” the scene of Samson’s exploits and the home of Delilah, &c.

K. 48. On the right a valley leading to BETH-SHEMESH, “House of the Sun,” now called ‘Ain Shems. Scene of the return of the ark. (I. Sam. vi. 1-21. See also II. Kings xiv. 8-13).

K. 50. ARTUF (arr. 7.36, dep. 7.38). Across the valley (left) on the top of the ridge see a white dome and a palm tree. That is ZORAH, the birthplace of Samson (Judges xiii. 2-25). Further east a red-roofed colony marks approximately the CAMP OF DAN (Judges xiii. 25 and xviii. 2-12). We now pass into the Tribe of Judah.

K. 54. High on a hill top (left) is the supposed site of the Cave of the Rock Etam. (Judges xv. 4-19).

K. 63. DEIR ES SHEIKH (arr. 8.6, dep. 8.10).

K. 76. BITTIR (arr. 8.36, dep. 8.37). On the line of Turkish trenches, November to December, 1917. Scene of heavy fighting. Also the reputed scene of the last stand and terrible slaughter of the Jews under Barchochba, when attempting to regain their independence in 134 A.D., during the reign of Hadrian. The ruins of their fort, still called “The hill of the Jews,” can be seen on the left, nearly opposite the station, amongst the trees on the hill-top. (600 feet more to climb before reaching Jerusalem). From Bittîr the train ascends the “Valley of Roses” and skirts the PLAIN OF REPHAIM. (II. Sam. v. 18-25).

K. 84. First glimpses of the city may be seen from the left windows at about K. 84.

K. 86. Reach JERUSALEM at 9 a.m.

NOTE.—This Route is printed again, for use in the reverse direction, viz., Jerusalem to Kantara. See Route XII.

## ROUTE II.

## JERUSALEM to BEERSHEBA, by Road.

(83 kilometres; 2½-2½ hours' drive).

## 1. JERUSALEM to BETHLEHEM.

(7½ kilometres; 20 minutes' drive).

Leaving the city from the Jaffa Gate the road descends into the upper part of the Vale of Hinnom, below the west walls. This is the probable site of the visit of Sennacherib's messengers, Tartan and Rabsaris and Rabshakeh, who "stood by the conduit of the upper pool" and called to Hezekiah's representatives, Eliakim and Shebna and Joah, on the walls (II. Kings xviii. 17-19, &c.).

Then the road ascends past the British Ophthalmic Hospital to the cross roads, where the road on the right leads to the railway station and the one on the left to the Hill of Evil Counsel, where tradition says the High Priest Caiaphas had a house in which the Jews first met to take counsel together against Jesus.

K. 3. For some distance we now traverse the upper side of the PLAIN OF REPHAIM, or "Valley of Giants" (possibly alluding to the ancient inhabitants, the children of Anak. Numbers xiii. 21-25 and 32-33). In this plain David fought two battles with the Philistines (II. Sam. v. 17-25).

K. 5. A few yards before reaching K. 5 see by the road-side on the left "THE WELL OF THE MAGI." The old tradition relates that when the Wise Men had come thus far from

Jerusalem, as they stooped to draw water they saw, far below, the reflection of the Star of the East which had guided them on their journey as far as Jerusalem and now appeared to them again (St. Matt. ii. 7-10).

K 5½. Pass on the left the Greek Convent of Mar Elias (= "Saint Elijah"), where the prophet is supposed to have rested on his flight to Horeb, the Mount of God. (On the right of the road is a handsome stone seat, placed there by Mrs. Holman-Hunt in memory of her husband, the late R.A., who painted some notable pictures, "The Scape Goat," &c., during his visits to Palestine many years ago). Just after passing the Convent, Bethlehem appears, and in the middle distance on the left, the Frank Mountain (2,676 feet), a hill with a flat table top. This is called by the Arabs Jebel Fureidis, "The Hill of Paradise." It is the place where Herod the Great, after winning a signal victory over Antigonus in 42 B.C., built a town and a royal palace which became one of his favourite residences. It is in this hill that the King was buried, and there is no record to show that the tomb has ever yet been discovered.

K. 6½. Left. A field covered with small pebbles, is the scene of one of the stories about our Lord which are typical of the old traditions. As He passed He said to a man who was sowing peas, "What are you sowing there, my friend?" and the answer came, "Stones." "Then stones you will reap," said Jesus, and sure enough, when the man came to gather his crop, he found that all the peas had become stones.

K. 7½. Right, RACHEL'S TOMB, where Jacob's wife died in giving birth to Benjamin, during their journey from Bethel to take up their residence in Hebron (Gen. xxxv. 16-20). This is an almost certain site, and is venerated alike by Christians, Jews, and Moslems. A few

yards further a road branches off on the left into Bethlehem itself, and leads (at about kilometre 9) to the ancient Church of the Nativity.

BETHLEHEM (2,361 feet) was a city of Judah, the birthplace of Elimelech and Naomi, Boaz and Obed, Jesse, David, and, in the fullness of time, our Blessed Lord Jesus Himself. (See Ruth i. 1, 2, 19-22, and the rest of the book; I. Sam. xvi. 1-13, xvii. 12-15; II. Sam. ii. 32, xxiii. 13-17; I. Chron. xi. 15-19; Micah v. 2; St. Luke ii. 1-21; St. Matt. i. 1-18).

Many English travellers visit the C.M.S. School for Girls, which has been carried on here for many years past.

## 2. BETHLEHEM to HEBRON.

(27½ kilometres; 45 minutes' drive).

K. 7½. At the road fork, the road on the left leads into Bethlehem, that on the right to Hebron. After skirting Bethlehem and ascending a long slope, the road drops down again to Qalaat el Bourak = "The Castle of the Ponds," an uninteresting building erected by the Turks in the seventeenth century for the soldiers who guarded the Pools.

K. 12½. Turn down the side road on the left to reach KING SOLOMON'S POOLS. These three large reservoirs are of very uncertain age. There is no doubt that both the Saracens and the Romans made use of them, and it is perfectly possible that the Roman reservoirs were enlargements or restorations of pools originally prepared by King Solomon. They are now being brought once more into full use, and when completed will dispel the last fear of water famines which have been so injurious to Jerusalem in times past. (It must be remembered that Jerusalem possesses only one small spring, and depends entirely for its annual

supply of water on the rain which falls in the winter season, and is collected and stored in rock-cut cisterns under every house). The pumping engines installed here were originally set up at Kantara, during the war, to pump Nile water across the Suez Canal and eventually into Palestine. Lower down the valley can be seen the ancient Roman aqueduct which is believed by many to have been built by Pontius Pilate. Returning to the main road and continuing southwards the road again rises for some distance, and eventually attains a height of over 3,000 feet, a higher point than any main road between the Lebanon and Beersheba.

- K. 20½. At the summit of this hill, on both sides of the road, are the reservoirs into which water is pumped by engines from the pools of 'Ain 'Arroub at the bottom of the next valley. From these reservoirs the water flows through pipes by gravitation to Jerusalem.
- K. 23. Just before the bridge a track leads off to the left to the pools of 'Ain 'Arroub. The Royal Engineers did splendid work here directly after Allenby's liberation of Jerusalem by rapidly setting up these engines, laying the long line of pipes, and getting this large extra supply of water into the city fifteen miles away, in less than three months.
- K. 26. All along this part of the journey the road is laid over the ancient Roman road of 2,000 years ago.
- K. 29. By the side of the road, on the left, is an abundant spring issuing out of the ruins of some ancient buildings. The earliest pilgrims identified this spring as the one from which St. Philip took water in order to baptize the eunuch of Queen Candace of Ethiopia (Acts viii. 26-40).

On the right, on the top of a high hill, an old tower can be seen, the last remains of a very ancient fortress many times restored, now called

by the Arabs Beit Sour. This was once a Canaanite city, Beth Zûr (Josh. xv. 58), assigned by Joshua, with Halhûl, &c., to the Tribe of Judah. Later it became one of King Rehoboam's principal strongholds (II. Chron. xi. 7), and in the time of the Maccabees was the principal Jewish rampart against the Syrians during their frequent invasions. In 165 B.C. Judas Maccabæus, at the head of 10,000 men, waiting below the walls, suddenly fell on Lysias' army of 60,000 infantry and 5,000 cavalry as they advanced to attack the city, and inflicted on them a very serious defeat. Later on, Antiochus Eupator and Lysias received the capitulation of the city after a long siege, and in 145 B.C. it was recaptured by Simon Maccabæus.

K. 30. Away on the left, the large village of Halhûl has exactly preserved, through the passage of thirty-four centuries, the name of the Canaanite city Halhûl, captured by Joshua.

K. 31½. About this spot are many ruins. On the left, one such is called Beit el Khaleel, "The House of the Friend," the name by which the Arabs still speak of Abraham (Isaiah xli. 8). Indeed, Hebron itself is only called El Khaleel by the Arabs to-day, just as the Jaffa Gate in Jerusalem is known to them as "The Gate of the Friend" = the gate that leads to Hebron.

K. 33. On the right, up a very short turning, is 'Ain Sirah, whence Abner was recalled by messengers and then killed in the gate of the city by Joab in revenge for the death of his brother Asahel (II. Sam. iii. 26-27).

K. 35. HEBRON (3,040 feet). Also called Kirjath Arba, or El Khaleel. It was to this already ancient city (Num. xiii. 22) that Abraham came from Bethel, when he "removed his tent and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." It was in Hebron that Sarah died and

Abraham bought the Cave of Macpelah for a burying-place. (Read the inimitable description in Gen. xxiii. 1-20). Abraham also was buried here, and Isaac and Rebekah and Jacob and Leah (Gen. xlvi. 28-33). The twelve spies came here (Num. xiii. 21-25) and Caleb received it as his share (Judges i. 20). David settled here as king after the death of Saul (II. Sam. ii. 1-4, 11; iv. 1-12; v. 1-5) and Absalom made it the centre of his revolt (II. Sam. xv. 7-10). The great mosque now covers the Cave of Macpelah and the Patriarchal tombs. Its date is uncertain, but it is possible that all the lower courses of the huge outer walls were built by Solomon, if not David. An ancient evergreen oak can be seen not far away, probably a relic of the oak forest of Abraham's time.

The C.M.S. hospital here is on the left, just as the road begins to enter the town.

### 3. HEBRON to BEERSHEBA.

(48 kilometres; 1½ hours' driving).

This is a very picturesque drive, but there is little of interest to be seen by the way. Some distance off, on the left, are the Wilderness of Ziph and the Wilderness of Maon, where David was so long hunted by King Saul (I. Sam. xxiii. 13-15, 24-26; xxvi. 1-25), and also the second Mount Carmel, of Judah, where Naboth and Abigail lived (I. Sam. xxv. 3-43).

The road at last leaves the hill-tops, and after winding down a long and rocky valley, emerges on to the wide rolling plains of Southern Palestine.

K. 83. BEERSHEBA (788 feet). The scene of Hagar's trial and Ishmael's miraculous preservation (Gen. xxi. 12-21), of Abraham's Covenant with Abimelech (Gen. xxi. 22-24), of Isaac's settlement (Gen. xxvi. 23-25, 31-33), of Jacob's setting forth on his journey to Haran (Gen. xxviii. 10) and to Egypt many years later (Gen.

xlvi. 1-7). Elijah also tarried here on his flight from Jezreel to Mount Horeb (I. Kings xix. 3-8). Close to Beersheba is a large British military cemetery, consecrated on March 22nd, 1923. A little way east of the town are three ancient wells, probably originally dug by Abraham. One of them is 9½-ft. in diameter and about 70-ft. deep. An engine has been installed and a large volume of water can be pumped up every day.

From Beersheba a summer track can be followed to Gaza, the run taking about 1½ hours, a distance of some 45 kilometres.

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## ROUTE III.

### **JERUSALEM to 'AMMAN, via Jericho and Es Salt, by Road.**

(115 kilometres; about 4 hours' drive).

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#### **1. JERUSALEM to JERICHO.**

(37 kilometres; 1¼ hours' drive).

- K. 2½. On the right the Mount of Offence. (See I. Kings xi. 7; II. Kings xxiii. 13).
- K. 3½. Looking up the valley on the left, the top of the hill on the right of the valley is the probable site of Bethphage. (See St. Matt. xxi. 1; St. Mark xi. 1, &c.).
- K. 5. BETHANY, the home of Martha, Mary, and Lazarus. (See St. Luke x. 38-42; St. John xi. 1-46, xii. 1-9; St. Luke xxiv. 50, 51).
- K. 7¾. After crossing a small bridge at a sharp bend in the road, see on the left the Fountain of the Apostles. This part of the road unquestionably follows the ancient route of 2,000 years ago.

K. 19. Inn of the Good Samaritan. This fine site has probably been occupied by an inn or khan from the earliest days. The inn that stood here in the time of our Lord must have frequently afforded shelter and food to Him and to the Disciples. Thus the allusion in His parable of the Good Samaritan (St. Luke x. 30-37) would come familiarly to them, as they generally travelled this way, via Jericho and the Jordan Valley to and from Galilee, so as to avoid, as did all pious Jews, the necessity of passing through Samaria on the main north road, for "the Jews had no dealings with the Samaritans." Above the inn the hill-top is occupied by the Qalaat el Dumm, "The Castle of Blood," an ancient stronghold which doubtless owes its name to the blood-like colour of the rocks and soil close by.

K. 22½. A branch road to the left is the old route to Jericho, very steep and rough.

K. 26¾. At this point we have descended to the level of the Mediterranean at Jaffa.

K. 30¼. After rounding a corner to the left and while ascending a short slope, look back and see about a mile away the Mosque of Neby Mousa, "The Prophet Moses." This is an invented site, the Moslems having "transferred" the tomb of Moses from its unknown site on the east side of the Dead Sea to the west, and, many years ago, established an annual pilgrimage to the shrine at Easter time in order to concentrate large numbers of Moslems in Jerusalem who would be ready to resist any attempt that might be made by the thousands of Christian pilgrims to take possession of the city.

K. 33. The road here emerges into the great plain.

At K. 33 a track turns off on the right to the Dead Sea, about 9 kilometres (20-30 minutes), very bumpy, and in wet weather impassable. From the Dead Sea (1,300 feet below sea level) another fine-weather track leads on to the River Jordan (8 kilometres

further), at the place where the pilgrims have been accustomed to bathe during many centuries past, at the traditional site of the baptism of Jesus (St. Matt. iii. 1-17). Possibly the Children of Israel under Joshua crossed the Jordan near this spot (see Josh. iii. 1-17, iv. 1-13), as also Elijah just before his translation into heaven (II. Kings ii. 1-15). Thence after 9 kilometres more the track rejoins the main road at Jericho.

K. 37. The old road comes in on the left and we enter JERICHO, the modern village which stands on the site of the Crusading city. The Jericho of Herod's time was a little way up the old road, nearer to the hills. That was the Jericho where Zacchæus lived and Jesus restored the sight of the blind Bartimæus (see St. Luke xix. 1-10; St. Mark x. 46-52).

In Jericho, a road to the left leads, after about 2½ kilometres, to Elisha's Fountain (II. Kings ii. 18-22), at the foot of the mounds in which lie buried the walls and other remains of the ancient Canaanite city, captured by the Israelites under Joshua (see Josh. ii. 1-24, iii. 14-17, v. 13-15, vi. 1-27).

## 2. JERICHO to ES SALT.

(44 kilometres; about 1¾ hours).

NOTE.—The kilometre marks from Jerusalem cease at Jericho and a new set begins—measured from 'Ammân. Jericho appears to be K. 77 from 'Ammân, but from this point the distances are only approximate, as there were very few kilometre stones along the road when the writer last drove this way.

K. 77. JERICHO.

K. 69. About K. 69 the road crosses the River Jordan by the Allenby Bridge, 1,200 feet below sea level.

K. 60. At this point the road passes some ruins which mark the site of a fortress which guarded the mouth of the valley, and enters the Wady Nimrin down which the river runs from Es Salt.

About 4 kilometres further a famous Turkish gun may be seen lying in the bed of the stream, where it fell when the Turks blew it up on commencing their retreat. It was called "Jericho Jane" by the British Tommy, because from this hidden corner it used to attempt to shell their camps near Jericho.

About a mile further, near a big rock close by the left side of the road, we are at the Mediterranean sea level. Another mile and a half and we see a row of ancient pillars on the right.

K. 45. The road now crosses by a bridge to the other side of the valley. We are now 1,000 feet above sea level.

K. 33. ES SALT (2,750 feet).

### 3. ES SALT to 'AMMAN.

(About 33 kilometres; 1 hour).

K. 25. At various points we can look back and see the Towers of the Mount of Olives in the distance.

K. 14. Pass through a Circassian village. The magnificent ruins of Jerash lie far away amongst the hill-tops on the left.

K. 11. About K. 11 the road reaches the highest point on the journey, viz. : 3,400 feet above sea level, or 800 feet higher than Jerusalem.

We descend the rest of the way to 'AMMAN on the Mecca Railway, the capital of Transjordania and residence of the Emir Abdullah. It was called Rabbath Ammon in Bible times and Philadelphia by the Greeks. Some of the ancient remains are well worth seeing, especially the amphitheatre.

## ROUTE IV.

### JERUSALEM to NAZARETH, by Road.

(140 kilometres; about  $3\frac{3}{4}$ –4 hours' actual driving).

#### 1. JERUSALEM to NABLUS.

(66 kilometres;  $1\frac{3}{4}$  hours' drive).

K. 5½. The hill on the right is TEL-EL-FUL, the site of GIBEAH OF SAUL in the TRIBE OF BENJAMIN, the birthplace and royal residence of King Saul (I. Sam. x. 26, xi. 4, xiii. 1-16, xiv., &c.; Isa. x. 29; and several references in Hosea). Behind the hill is ANATHOTH, still called ANATA, birthplace of Abiathar the High Priest and the Prophet Jeremiah (Isa. x. 30; Jer. i. 1, xxxii. 7-9; and other references in Jeremiah).

Good views on the left of NEBI SAMWIL, the burial place of Samuel, and the scene of very heavy fighting in the war when the minaret (now rebuilt) was destroyed by shell fire.

K. 6. Soon after K. 6, at a sharp bend of the road to the right, see in the narrow plain on the left the two ancient Roman roads, the one on the right leading to the north and to Damascus, the other on the left to Antipatris and Cæsarea, almost certainly the road along which St. Paul was taken by the Romans by night to Antipatris, *en route* for Cæsarea. (Acts xxiii. 31-33).

K. 8. Forward, on the right, see ER RAM, the old RAMAH (I. Sam. i. 19, vii. 17, viii. 4, xxv. 1; also Jud. iv. 5; I. Kings xv. 17-22; St. Matt. ii. 16-18). All this district is within the borders of the TRIBE of BENJAMIN. Michmash lies about an hour-and-a-half's walk eastward of Er Râm.

K. 11. Cross the new landing-place for the Air Force.

K. 15. Just after K. 15, the road to the left leads to Ramallah.

K. 15½. Large red-roofed building on the left is the American Friends' Mission Boys' School.

K. 16. Main road immediately passes through BIREH, the ancient BEEROOTH. In the village are ruins of a large Church of the Holy Family, finished in 1146, built on the site of a much older church, the traditional spot where Mary and Joseph perceived that the Child Jesus was not with them and returned to Jerusalem to seek Him. Ruins of an old Khan are close by, the first stopping place for caravans going north. (Ai lies about an hour's walk further east).

K. 16½. As road descends from BIREH, see on the right (about  $1\frac{1}{4}$  miles away) BETHEL (Gen. xii. 8, xiii. 3, xxviii. 19, and xxxv.; Josh. vii. 2, viii. 9-17; I. Kings xii. 29-33, xiii. 1-11; II. Kings ii. 2, 3, 23).

K. 20½. First distant view of Mount Ebal and Mount Gerizim, 28 miles away. When the building on a small hill about 500 yards away shows against the sky, then Ebal and Gerizim are seen to the right of it.

K. 22½. On the left, down in the valley, is JIFNA, the ancient GOPHNA.

K. 25. 'AIN SINIA, much damaged by shell fire; for some time the front lines were near here. In a few minutes we pass within the borders and into the hill country of the TRIBE of EPHRAIM (Josh. xvii. 17 and 18).

K. 32½. By the bridge, in the rocks on the left, 'AIN EL HARAMIYEH, "The Robbers' Well." We have now descended about 500 feet from Jerusalem.

K. 37. A few yards before reaching K. 37 (both before and after passing a solitary olive tree on the right side of the road), below a village in the cleft of the hills on the skyline, well

forward, about two miles away, lies SHILOH, resting place of the Ark of the Covenant after the conquest of Canaan (Josh. xviii. 1-10, xix. 51; 1. Sam. i., ii., iii., iv.; Jer. vii. 12-14).

K. 38. On the left, SINJIL. Name derived from a Crusader, Raymond de Saint Giles, Count of Toulouse, one of the few Crusading names which are still in use.

K. 40. See Mount Ebal and Mount Gerizim again. Also further to the right, Mount Hermon, if clear.

K. 42½. German lorry fallen over the edge of the road at a sharp turn (on right).

K. 43. KHAN LUBBAN, one of the places from which wine was brought for use in the Temple services.

K. 49. Cross WADY YETMAH.

K. 51¼. See the old road to the north ascending this gully.

K. 52. At the top of the next hill, just beyond K. 52, look down the long valley which leads to Nablus. The town lies between Mounts Ebal and Gerizim.

K. 57. HAWARA, on the left. (No history).

K. 59. On the small hill on the right, near a big tree, the tomb of the High Priest Eleazar, son of Aaron, and not far off, the tomb of his son Phineas. The tomb is still called El 'Azeir (Josh. xxiv. 33).

K. 60. EL-MUKHNAH-EL-TAHTA on right, and EL-MUKHNAH-EL-FOQA on left. These are the "Lower Encampment" and the "Upper Encampment"; names possibly derived from the Camp of the Israelites established here on their first arrival at Shechem.

K. 63. The slopes of Mount Gerizim rise up on the left from the road. The old building on the top (2,849 feet) is close to the place where the Samaritans still perform their ancient Pass-over Sacrifice.

Mount Ebal (3,077 feet) comes in sight behind the shoulder of Mount Gerizim.

K. 64. JACOB'S WELL, where Jesus talked with the woman of Samaria. (Gen. xxxiii. 18-20; St. John iv. 5-43). This is one of the most certain sites in Palestine. All Christian, Jewish, and Moslem traditions support it. The mouth of the well is cut out of one stone (now horribly disfigured by an ugly iron contrivance for drawing up water), and is probably the original well mouth. The depth of the well is 80-ft. and the diameter 9-ft. A little further on, the small white dome is Joseph's Tomb. (Josh. xxiv. 32). The village beyond is SYCHAR, whence the woman came to draw water.

K. 65½. Natural amphitheatres in Mount Gerizim and Mount Ebal (on either side) are the traditional sites of the reading of the Blessings and the Cursings prescribed by Moses (Deut. xxvii. 11, to xxviii. 14) and fulfilled by Joshua (Josh. viii. 30-35, xxiv. 1-25).

K. 66. NABLUS (1,000 feet below Jerusalem), the ancient SHECHEM, one of the Cities of Refuge (Josh. xx. 7; I. Kings xii. 1-25), and to-day the head-quarters and only home of the few remnants of the ancient Samaritan sect, numbering about 170 people.

There is an excellent C.M.S. hospital here, and also schools and a church.

## 2. NABLUS to NAZARETH.

(74 kilometres; 2 hours' drive).

K. 66. NABLUS.

K. 67. At a railway crossing, the main road inclines to the right (the road to the left goes through Nablus and joins the main road at K. 69). About K. 72 enter the territory of the TRIBE of MANASSEH.

K. 75 $\frac{3}{4}$ . Turn (right) to Samaria and Jenîn; or keep straight on for Tul Keram, a station on the Lydda-Haifa Railway.

K. 77. The hill straight ahead is the site of the ancient city of SAMARIA. The village on the right is the modern SEBASTIEH.

K. 78. Just beyond the bridge a track leads off on the right, past the notice board, to the village of Sebastieh, for those who wish to see the ruins of Samaria and the remains of the church. This détour takes at the least an extra hour.

K. 79. See, high up on the right, two bastions of the gateway, probably mentioned in II. Kings. vi. 24, to vii. 20. On the hill there are also the pillars of Herod's Colonnade and remains of Ahab's "ivory house" (I. Kings xxii. 39. Read also II. Kings vi. 8-23, &c.).

K. 80. The railway on the left is a branch line from Tul Keram (on the main line from Lydda to Haifa), via Nablus and Jenîn to 'Afouleh (on the main line from Haifa to Damascus).

K. 82 $\frac{1}{2}$ . Look back to Samaria. Also (from K. 83-85) see the Plain of Sharon and the sea coast. The yellow sand dunes mark the site of Cæsarea.

K. 85. Over the furthest bit of road visible in the plain and over the ridge above it, see a hill with a dark top. That is little Hermon, and just above it can be seen the buildings on the top of Mount Tabor, 30 miles from where we are. Above Mount Tabor, if the day is clear, Mount Hermon (9,166 feet) can be seen to the right, 90 miles away. (Psalm lxxxix. 12, cxxxiii. 3). Hermon is the culminating point of the range of Anti-Lebanon, towering high above the ancient city of Dan and the sources of the Jordan. Nazareth shows well among the lower hill-tops to the left of little Hermon.

K. 100. DOTCHAN, a clearly defined Tel on the right, where Joseph found his brethren (Gen. xxxvii. 15-36).

K. 105. About two miles forward, on the right, see the remains of a Crusading Castle, which marks the site of Ibleam.

K. 108½. On the left, close to the road, an arch-way leads past a small pool and into the subterranean passage-way by which the Crusaders came down to the spring in safety. The lower end of their steps can be seen cut in the rock. A little further on, looking back, the castle can be seen well (Josh. xvii. 11; II. Kings ix. 27).

K. 109. Just before K. 109, on the left is a copious spring, but the water is not fit to drink.

K. 110. JENIN, the ancient ENGANNIM. (See Josh. xix. 21 and xxi. 29). We are now in the TRIBE of ISSACHAR.

K. 111. All along this bit of road see Mount Carmel, well forward (left), sloping down sharply to Haifa at its foot.

K. 114. See Nazareth, straight ahead, in the hills.

K. 116-118. A good deal of debris along here was abandoned by the Turks in their flight in 1917.

K. 116¾. At the top of the rise, directly over village in the foreground, on the left, see the tel where the ancient fort of Taanach stood. (See Josh. xii. 21; Judges v. 19).

K. 120. Slopes of Mount Gilboa on the right, where King Saul was defeated by the Philistines (refer to Route VII., K. 46), and the vast plain of ESDRAELON (see Route VII., K. 16½), one of the world's ancient battlefields, on the left. We are now in Galilee.

K. 121. JEZREEL on the right, the city of Ahab and Jezebel (I. Sam. xxix. 1-11; I. Kings xviii. 45, 46; xxi. 1-17, &c. II. Kings viii. 29; ix. 10-37; x. 6, 7).

K. 123. 400 yards beyond K. 123, at the first bend of the road to the left, stop the car and see (looking back on the right, far down the Vale of Jezreel) the clearly marked Tel Beisan, the

ancient BETHSHAN. (See I. Sam. xxxi. 10, 12). Important discoveries of Egyptian, Roman, and other remains have recently been made here. (Refer to Route VII., K. 59).

- K. 124½. On the right, amongst trees on the slopes of LITTLE HERMON (1,843 feet), see SHUNEM, often visited by the Prophet Elisha, who restored to life the son of the good people who had built for his use a little room on their roof. (See II. Kings iv. 1-37). Still more to the right, the VALLEY OF JEZREEL leading down to the Jordan (Judges vi. 33). Beyond the Jordan Valley see the distant Mountains of Gilead. On the left see Carmel in the distance. The place of Sacrifice is just below the tiny building on the top. (See I. Kings xviii. 19-46).
- K. 125½. Left, rather forward, below the most grey and rocky portion of the hills, see Tel el Mutasellim, the ancient Fortress of MEGIDDO (see Judges v. 19; II. Kings ix. 27, xxiii. 29, 30), and the pass leading through to the Plain of Sharon.
- K. 126½. Cross the branch railway from Tul Keram, via Nablus and Jenîn, to 'Afouleh, where it joins the Haifa to Damascus Railway.
- K. 127. Right, the top of Mount Tabor begins to appear above the left hand (west) slope of Little Hermon.
- K. 128. Cross the Haifa-Damascus railway at 'Afouleh Station. See Mount Tabor away on the right. (See Judges iv. 4-14; Psalm lxxxix. 12; Jer. xlvi. 18; Hosea v. 1).
- K. 132. On the right see NAIN, on the left slopes of Little Hermon (St. Luke vii. 11-18). ENDOR, whither Saul went to consult the witch before his last fight and death, is further to the right, behind the slope. (See I. Sam. xxviii. 3-25). See also NAZARETH in the hill-tops straight ahead.
- K. 139. Road branching off to the left goes to Haifa (one hour's drive).

K. 140. NAZARETH (1,602 feet). (See St. Luke i. 26-39; ii. 39, 51; iv. 16-32. St. Mark vi. 1-6). There is a fine hospital of the Edinburgh Medical Mission here, also a C.M.S. church and orphanage and many Roman Catholic Mission buildings. Do not fail to see the various traditional sites described in the guide books.

NOTE.—The roads from Nazareth to Haifa and to Tiberias on the Sea of Galilee are described in Routes V. and VIII.

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## ROUTE V.

### NAZARETH to HAIFA, by Road.

(35 kilometres; 1 hour's drive).

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K. 140. Nazareth. (See Route IV., K. 140).

K. 139. Road turns right to Haifa, left to Jerusalem.

K. 141. Left : Traditional Mount of the Precipitation, whence the Jews intended to throw Jesus down to death on the rocks (St. Luke iv. 29). Right : JAFFIA, a strong city, surrounded by a double wall, in the time of Josephus. Trajan and Titus captured the city for Vespasian, with a loss to the Jews of 15,000 men.

K. 143. Magnificent views of Mount Tabor, Little Hermon, Mountains of Gilead, Vale of Jezreel, Mount Gilboa, Plain of Esdraelon, Mountains of Samaria, &c.

K. 145. MUJEIDIL (785 feet).

K. 147. Fine views of MOUNT CARMEL. At the top of the eastern (left) end, see the Greek Monastery. Just below it, in a natural amphitheatre in the hill, is the probable site of Elijah's great contest with the priests of Baal. (See I. Kings xviii. 17, to the end). There is a spring there which has never been known to

run dry, so that, even in the most severe drought, there was sufficient water to throw on the altar (verses 33-35). The place is still called in Arabic "El Muhraqa," = "The Sacrifice." In the plain at the foot of the hill, a small tel can be seen. It is still called by the natives Tel el Qusus = "The Mound of the Priests" (v. 40: "And Elijah brought them down to the brook Kishon, and slew them there").

K. 150. Left: New Jewish Colony, Maloul. Right: Road to pre-war German Colony, "Bethlehem."

K. 154. JEIDEH.

K. 156. Away on the left, where the hills south of the plain of Esdraelon project into the plain, the Tel el Mutasellim, or fortress of MEGIDDO, may be seen jutting out into the plain. (See Route IV., K. 125½).

K. 157½ to 160. Forest of ever-green oaks, grievously destroyed by the Turks during the war, being so accessible for transport by railway.

K. 158½. Last complete view of Mount Carmel and "The Mound of the Priests."

K. 159. The height above sea level is here 577 feet.

K. 162. Left: Track, rough, but passable for cars in dry weather (a very interesting route), leading past the Tel el Qusus, Megiddo, and Lejjun to Jenîn (on the Nablus to Nazareth road), a distance of about 22 miles.

K. 162½. Cross "that ancient river, the river Kishon." (Do not be disappointed! It is there, in wet weather, even if you cannot see it to-day). Left: The other bridge carries the Haifa to Damascus Railway line.

K. 164. Just beyond the bridge, close to the road on the right, is Tel 'Amr. Forward on the right, see the ancient Tel el Harbaj, a gigantic tumulus which appears to be the site of a very ancient

city. It is thought likely to be HAROSHETH of the GENTILES. (See Route VII., K. 9). Here Sisera kept his "nine hundred chariots of iron."

K. 165. Far away on the right, see the Ladder of Tyre, jutting out into the Mediterranean. The road now runs along the foot of Mount Carmel, which here formed the southern border of the TRIBE of ASHER.

K. 168. Right: Large cement works, belonging to a Jewish Company.

K. 169½. Left: Beled esh Sheik, a Druse Village. Mount Carmel is one of the three main Druse centres, the others being in the mountains of Lebanon and the Jebel Druse in the Hauran.

K. 175. HAIFA. Railway Station. (See Route VI., K. 412½).

## ROUTE VI.

### LYDDA to HAIFA, by Rail. (111½ kilometres; 2½ hours).

K. 301. On leaving LYDDA the train passes (at first through the boundaries of Dan) through large olive groves until it emerges in the Plain of Sharon.

K. 306. On the right, for a long distance, the old Turkish railway embankment can be seen, most of the bridges having been blown up during their retreat.

K. 308. Left, in the distance, a high tower marks the church near the grave of Tabitha (Dorcas. See Acts ix. 36-43, &c.) at JAFFA.

K. 310½. Left: A prosperous German Colony, Wilhelma.

K. 318. Right: The prominent village is MEJDEL YABA. Left: At some distance amongst the

trees, see one of the oldest and most prosperous Jewish Colonies, Mulebbis, now renamed Petach Tikvah (= "The Gate of Hope").

- K. 318½. Right: First distant views of Mount Ebal and Mount Gerizim, which stand on either side of the valley where SHECHEM (Nablus) lies.
- K. 319. Left: Look forward for a good view of the old Mohammedan Castle, Ras el 'Ain, built about 12th or 13th century, at the spot where the River 'Aujeh springs from the ground a full-sized river.
- K. 321. Station. RAS EL 'AIN. Probably the site of ANTIPATRIS, founded by Herod and named after his father Antipater. St. Paul, saved from the Jews in Jerusalem, was brought here (Acts xxiii. 31-35) on the way to Cæsarea.
- K. 325. Right: Good glimpses of Mount Gerizim all along here. (Height, 2,849 feet). On the top of the mountain the ancient Samaritan sect still performs the annual Passover sacrifice.
- K. 327 to 328. Right: Many trenches can be seen here, close to the line.
- K. 330½. Right: Large village, JILJULIEH, one of the many Gilgals. We are now within the half TRIBE of MANASSEH.
- K. 334. Station, KILKILIEH. Away on the right Mount Ebal (3,077 feet) shows like a gigantic whale.
- K. 340. Right: Village Fureidis = "Paradise." Away on the left is the place where Lord Allenby's army broke through the Turkish lines on September 19th, 1918.
- K. 341. Left: Kulunsâweh, with its ancient tower, Saracen work of the 12th or 13th century.
- K. 345½. Station, TUL KERAM (no history). The railway to Nablus branches off to the right.

From Nablus it proceeds to Jenîn and then to 'Afouleh, where it connects with the Haifa-Damascus Railway.

- K. 347½. Cross a bridge and then the main road from Lydda to Haifa.
- K. 351. Left: Qaqon. See the ruins of a large castle, probably built by the Saracens. Near here, on March 15th, 1799, Napoleon dispersed the Turkish troops who wished to stop his march upon St. John of Acre. To the west runs the Nahr el Faleq, "The River of the Slit," which was artificially cut through a rocky hill to allow the marshy waters of the plain to flow into the sea. South of the stream, Richard Cœur de Lion gained a victory over Saladin.
- K. 353. Right: Fine view of the hills round Samaria.
- K. 359½. In the hills on the right a small rounded hill marks the entrance to the pass leading to Megiddo and the Plain of Esdraelon, the ancient highway of the armies of all times, from the Pharaohs and Assyrians to Napoleon and Allenby.
- K. 363. Station, KHEDERA. Left: Amongst trees, a large Jewish Colony. Soon after, cross the Dead River.
- K. 368. Right, some way forward, the furthest hill is the inland (or south-eastern) end of Mount Carmel. The white building on the top is a monastery, just above the natural amphitheatre which is still called in Arabic "The Place of Burning." It is the spot where Elijah offered up his sacrifices (I. Kings xviii. 17-46) after withstanding the priests of Baal throughout the long day. At the foot of the hill near the Kishon is a place still called "The Mound of the Priests," the spot where they were all slain at the Prophet's command. When clear, Mount Hermon shows in the distance.
- K. 371. Station, BENYAMINA ("Benjamin").

K. 372½. Right: MAMAS (at the foot of the hill, about half a mile away) contains the remains of a Roman amphitheatre. On the top of the hill, out of sight, is another big Jewish Colony, Zammarin.

K. 373½. The railway crosses several branches of the Nahr ez Zerka (= "The Blue River"), called in ancient times "The Crocodile River." Crocodiles have certainly been seen and captured in it within living memory, but it is practically certain that none survive now.

K. 378. Station, ZICHRON JACOB (= "In memory of Jacob," i.e., the father of Baron Rothschild).

K. 378¼. Right: Come in sight of the long line of Mount Carmel stretching north. Round the distant point lies our destination--Haifa.

K. 380. Left, looking far back down the coast, see a large mound. That is part of the ruins of CÆSAREA. The city was mainly built (about 25 B.C.) by Herod the Great, and named in honour of Cæsar Augustus. It eventually eclipsed Jerusalem as a civil and military centre, and became the chief residence of the Roman Procurators. For visits of St. Philip the Deacon, St. Peter, and St. Paul, read Acts viii. 40, x. 1-8, 23-33, &c.; xxiv., xxv., xxvi. Origen was ordained priest here in 250 A.D. Scene of many fierce fights between the Crusaders and the Saracens. Sultan el Ashraf destroyed the city in 1291.

K. 382½. Left: DOR (TANTURA). Remains of a big tower and many other ruins.

K. 385. Right: KEFR LAM. Another fortress, destroyed by Saladin before the coming of Richard Cœur de Lion.

K. 391½. Right: Some very fine rock cuttings; very common along here.

K. 392. Left: ATHLIT. The ancient Castra Peregrinorum, "The Castle of the Pilgrims,"

built in 1218 by the Templars for the protection of Christians. It was the last bulwark held by the Crusaders in Palestine and from its battered walls they looked out on the Land and the Cause they had lost. The ruins are very extensive and should be visited from Haifa.

- K. 393½. Right : The pass, cut through the rocky hill, leading to the Castle, was called by the Latin historians the *Via Stricta* or *Petra Incisa*.
- K. 395¼. Right : Some way back, up on Carmel, lies Dalieh, a big Druse centre, long the home of Laurence Oliphant.
- K. 399½. Right : EL TIREH, the *TYRUS* of William of Tyre.
- K. 400. Left : KH. el KENISEH, where there are ruins of a Church.
- K. 406. Right : On the top of the hill see the Lighthouse and the Carmelite Monastery. The Carmelite Order was founded here in the 13th century and hence spread all over Europe.
- K. 406½. Left : TEL ES SEMAK, an ancient site. Now we round the promontory.
- K. 408. Right : A large walled enclosure contains the School of the Prophets, the traditional cave where Elisha gathered together and taught his followers.
- K. 408¼. Left : See the Bay of Acre, and 'Akka, or Acre, the old city of ST. JEAN D'ACRE, and away on the left the Ladder of Tyre or Scala Peregrinorum. Mount Hermon can be seen if fine, behind Acre.
- K. 410. Right : House with a small tower was for some time Lord Allenby's residence and G.H.Q. in 1919.
- K. 410½. Well forward (left), the hills of Galilee.
- K. 412½. Station, HAIFA. The Sycamenum of Greek and Roman times. A place of small historical importance. Besieged and stormed

by Tancred in 1100. Richard Cœur de Lion caught a severe fever in the palm-grove, east of the town, near the place where the River Kishon finds its way into the sea. At Haifa are the head-quarters of the Palestine Railways. Change here for Nazareth ('Afouleh), Semakh (Sea of Galilee), and Damascus.

There is a hospital, a girls' school and a church of the Jerusalem and the East Mission here, and also a church and school of the C.M.S.

Cars of the Nairn Transport Co. (P.O. Box 262, Beirût) meet the trains at Haifa. Passengers can drive to (1) Beirût (see Route X.) about 10 a.m. to 4 p.m.; (2) from Beirut about 3½ hours to Damascus (Route XI.); and (3) from Damascus (about 8 a.m. on Fridays) 542 miles to Baghdad (about 9 a.m. on Saturdays). Returning cars leave Baghdad at 1 p.m. every Thursday.

NOTE.—Haifa to Damascus, see Route VII.

Haifa to Beirût, see Route X.

Haifa to Nazareth, see Route V.

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## ROUTE VII.

### HAIFA to SEMAKH (Sea of Galilee) and DAMASCUS, by Railway.

(284 kilometres; 10 hours).

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#### HAIFA to SEMAKH.

(87 kilometres; 2¾ hours).

K. 4. Left: Branch line to Acre.

K. 5½. The village on the right is called Beled esh Sheikh. The inhabitants are all Druses. MOUNT CARMEL, rising up steeply on the

right, is one of their chief centres, the others being in the mountains of Lebanon and the Jebel Druse in the Hauran.

K. 9. Left : A few miles away the ancient Tel el Harbaj rises from the level plain. It is probably the site of "Harosheth of the Gentiles," where Sisera kept his "nine hundred chariots of iron." It was an important strategic position guarding the narrow pass which links the maritime plain with that of Esdraelon. From this spot Sisera, as general of the Canaanite king of Hazor, Jabin, set out on his disastrous expedition to give battle to the Israelites under Deborah and Barak. (See passages mentioned in the next paragraph but one).

K. 11½. Cross the main road from Haifa to Nazareth.

K. 13. Left : See the road bridge over the RIVER KISHON, while crossing the railway bridge. The Kishon (Nahr el Muqatta', or "River of the Massacre"), fed by many tributaries, drains the Plain of Esdraelon and empties itself into the sea close to Haifa. In summer the river bed is often dry. After heavy rain it becomes a muddy torrent, as on the day when Sisera was defeated by Barak. (See Judges iv. verse 1 to the end, especially verses 7 and 13; also Chap. v. verse 1 to the end, especially verses 19-22).

K. 16. Right : At the top of Mount Carmel, a little forward, see the Carmelite Monastery (1,687 feet). Just below it there is a natural amphitheatre, the probable site of Elijah's contest with the priests of Baal. (See I. Kings xviii. 17 to the end). There is a well on the spot which has never been known to fail. The place is still called in Arabic, "El Muhraqa" = "The Sacrifice."

K. 16½. Right : Close to the railway is a clearly defined tel, called "Tel el Qusus," or "Tel el

Qatl" = "The Mound of the Priests," or "The Mound of Massacre," in memory of the priests who were put to death there. We now enter the great PLAIN of ESDRAELON, a vast and very fertile plain which has been a battle-ground in all ages. Egyptian Pharaohs, Thothmes III. and Rameses II., Canaanite kings, Israelite and Jewish warriors, Gideon, Deborah, Barak, Saul and also King Josiah who was killed in battle here, have all led their armies across this plain to defeat or victory. The Greeks and the Romans, Crusaders and Saracens, Napoleon and Allenby have all fought within sight of where we are.

K. 21. The hills bordering the plain on the right sweep round to the east and end in a clearly marked tel jutting out into the fields about 7 miles away. This is Tel el Mutasellim, the probable fortress of Megiddo. (See Judges v. 19; II. Kings ix. 27, xxiii. 29, 30).

K. 22. Station, Tel esh Shammâm = "The Mound of the Melons."

K. 29. The isolated conical hill away on the left, with buildings on the top, is MOUNT TABOR (Judges iv. 4-14; Psalm lxxxix. 12; Jer. xlvi. 18; Hosea v. 1). The sharply sloping hill to the left of Tabor is the traditional Mount of Precipitation, whence the Jews intended to throw Jesus down to death on the rocks below (St. Luke iv. 29). On the right, the Tel el Mutasellim is now directly opposite to us. To the left of the Tel, the pass of Megiddo, leading from the Plain of Sharon, opens into the plain.

K. 35. Left : NAZARETH can now be seen high up in the hills to the left of the Mount of Precipitation.

K. 36½. Station, 'Afouleh. (Passengers for Nazareth leave the train here). Just after leaving the station see (right) the main road from

Jerusalem coming in, and a little later (right) the railway from Tulkaram, via Nablus, and Jenîn. The latter town can be seen far off to the south-east, at the foot of the hills.

K. 38. Left: The hill is LITTLE HERMON (1,843 feet). We now begin to descend the VALE of JEZREEL.

K. 39. Left: On the lower slope of Little Hermon, about a mile away, see the village of SHUNEM, often visited by the prophet Elisha, who restored to life the son of the good people who had built for his use a little chamber on their roof (II. Kings iv. 8-37). On the other side of the hill is ENDOR, whither Saul went to consult the witch the night before his last battle with the Philistines (I. Sam. xxviii. 3-25).

K. 42. Right: On the top of the ridge see Zer'in, the ancient JEZREEL, the city of Ahab and Jezebel, the scene of many events. (Read about Naboth's vineyard, I. Kings xxi. 1-16). Realize the great distance Elijah ran in front of the King's chariot from Mount Carmel, 18 miles. (Refer to K. 16). At this point we have descended to the level of the Mediterranean Sea, so the great depth of the Jordan Valley and Sea of Galilee can be more easily marked, as we continue the long descent from this point.

K. 45. Right: At the foot of the slope there are some rocks with a cave and a pool of water. This is "The WELL of HAROD," now called 'Ain Jalud, or "Gideon's Spring," where Gideon tested his soldiers and chose the 300 who scooped up the water to their mouths instead of kneeling down to drink. Read of his victory here over the Midianites (Judges vii. 1-25).

K. 46. Station, 'Ain Harod. A new Jewish Colony. Right: MOUNT GILBOA rises high (1,648 feet) from the Valley of Jezreel. At the foot of the hill runs the track along which Jehu

drove furiously from Ramoth Gilead to Jezreel. (See II. Kings ix. 1-37). The Mountain was the scene of King Saul's last fight, his defeat by the Philistines, and the death of the King and his three sons—Jonathan, Abinadab, and Melchishua. (Read I. Sam. xxxi. 1-13, and especially David's touching lamentation in II. Sam. i. 1-27).

K. 51. Station, Shutta. Forward, on the right, the MOUNTAINS of GILEAD show well, on the east side of the Jordan Valley.

K. 59. Station, Beisân, the ancient Canaanite city BETH-SHAN. The ruins of many cities lie buried here, and the fortress seen on the right soon after leaving the station was occupied strongly by Egyptian troops in the reigns of Seti I. and Rameses II., of whose period fine inscriptions were found here in 1923. To the wall of this city King Saul's body and those of his sons were nailed by the Philistines, till the men of Jabesh Gilead came and bore them away. In later days many famous people came here—David, Solomon, Holophernes, Antiochus the Great, Judas Maccabæus, Queen Cleopatra, Pompey, the Crusaders, and Saladin.

K. 60. We are now about 500 feet below sea level. Good views (right) of the Jordan Valley.

K. 62. Right: The valley which we cross here leads down to one of the supposed (but unlikely) sites of Bethabara, "where John was baptizing."

K. 65. Right: Many glimpses of the RIVER JORDAN, unless the water is too low.

K. 73. Left: On the top of a prominent hill one can discern the ruins of BELVOIR, a great castle built by King Fulke in 1140. Saladin captured it in 1188. To-day it is called by the Arabs, Kaukab el Howa="Star of the Wind."

K. 74½. Left: The remains of several motor lorries, abandoned by the Turks in their retreat, still lie on the road close by.

K. 76. Station, Jisr el Majâmi'.

K. 77. The railway crosses the River Jordan. On the left see the ancient bridge, Jisr el Majâmi'. Immediately afterwards, on the left, see the RIVER YARMUK (called by Pliny the "Hieromax"), close to its junction with the Jordan.

K. 79½. The railway crosses the Yarmuk.

K. 80½. Left: Good view of the Jordan.

K. 85. Right: Directly opposite to us in the hills is the deep gorge down which the Yarmuk runs from the high plateau of the Mountains of Gilead. The railway, after leaving Semakh, winds up this valley 46 miles to Deraa, the ancient Edrei, and thence 77 miles to Damascus. On the left the SEA of GALILEE is seen, Tiberias being just beyond the promontory on the left. Above the promontory and a little to the right see SAFED, the "city set on a hill."

K. 87. Semakh Station. From this station cars take twenty to twenty-five minutes to drive 12 kilometres to Tiberias. (See Route VIII., K. 173½).

From Semakh travellers can take the train to Damascus. Semakh to Deraa is 74 kilometres (2¾ hours), Deraa to Damascus 123 kilometres (4¼ hours).

## ROUTE VIII.

NAZARETH to TIBERIAS (Sea of Galilee),  
By Road.

(33½ kilometres; 1 hour's drive).

K. 140. Nazareth.

K. 147½. The village on the left is EL MASH-HAD (GATH HEPHER of Josh. xix. 13 and II. Kings xiv. 25), the birthplace and home of the prophet JONAH. The name Nebi Yunis is still used for the old tomb on the top of the hill there. We are now passing through the TRIBE of ZEBULON.

K. 150. CANA OF GALILEE (St. John ii. 1-11, iv. 46-54), now called KEFR KENNA.

K. 162. Right : The broad Plain of Ahma in which the Crusaders were disastrously defeated by Saladin at the Battle of Hattîn in 1187 A.D., and the Latin Kingdom of Jerusalem came to an end.

K. 163. The HORNS OF HATTIN, straight ahead.

K. 166. Suddenly come in sight of the SEA OF GALILEE, 1,000 feet below us. Near here we enter the TRIBE OF NAPHTHALI.

K. 170. The first bend to the right after K. 170 is about level with the Mediterranean. If the sea were let in, it would fill up the Jordan Valley to this height.

K. 173½. TIBERIAS (682 feet below sea level), the City of Herod Antipas, Tetrarch of Galilee. It has been one of the Jewish sacred cities since ancient times.

An important Mission hospital of the United Free Church of Scotland here owes much of its prestige to the long and devoted services of the late Dr. Torrance.

NOTE.—Tiberias to Semakh Station (for Haifa to Damascus Railway), 12 kilometres, 20 minutes' drive. We pass the hot sulphur baths at K. 176 and cross the River Jordan at K. 183 (St. John vi. 23).

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## ROUTE IX.

### TIBERIAS to DAMASCUS, by Road.

(136½ kilometres; about 4½ hours' drive).

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K. 173½. Tiberias (about 20 minutes' drive to Tabagha).

K. 174. Across the Lake to the north-west, see a large building with a red roof, some height above the shore. To the left of the building, on the lake-side amongst the trees, is TABAGHA; and to the right, also among trees, TEL HOUN, the probable site of CAPERNAUM. Still further to the right, two large trees stand close to the place where the River Jordan runs into the Lake.

K. 178. Right: MEJDEL, the ancient MAGDALA, a town of some importance in the time of Christ. It was the birthplace of Mary Magdalen. (See St. Luke viii. 2; St. Luke vii. 37; St. Matt. xv. 39).

K. 180. We are now in the Plain of Gennesaret, in the Tribe of Naphthali.

K. 186. Soon after K. 186, a branch road leads to the right (1 kilometre) to TABAGHA, where visitors are most hospitably welcomed at the Hospice of St. Vincent de St. Paul. Name is derived from the Greek "Heptapegon" = "The Seven Springs," which rise here close to the Lake. Motors can travel in dry weather to Tel Houm (Capernaum), about 3 kilometres (St. Matt. iv. 13).

K. 192. We have already ascended 1,000 feet above the Lake.

K. 198. Nearly 2,000 feet. Road to the right leads to Gendarmerie Camp.

K. 199½. Left: Road to ROSHPINA, a big Jewish Colony, 1 kilometre, and SAFED (2,750 feet), about 6 kilometres. Safed is probably the "City set on a hill," to which Jesus alluded in St. Matt. v. 14.

K. 202. Left: Branch road (39 kilometres) to Metulleh, a Jewish Colony, north-west of the Waters of Merom (Josh. xi. 5, 7).

K. 213. JISR BANAT YA'COUB = "The Bridge of the Daughters of Jacob." This bridge carries the road across the Jordan, about a mile south of the Waters of Merom (in Arabic = Bahairet el Hûleh; 7 feet above Mediterranean level), of which we get good views when beginning the long ascent of 3,000 feet in the next 15 miles. We now cross the frontier between Palestine and (French) Syria.

K. 244. KUNEITRA, 19 miles or about 31 kilometres from the Jisr Banât Ya'coub. (French Passport office here).

K. 310. DAMASCUS (2,260 feet), 41 miles or about 66 kilometres from Kuneitra (Acts ix. 3-25). There are old-established Missions here, both of the Edinburgh Medical Mission (the Victoria Hospital), the British Syrian Mission (girls' schools), and the Irish Presbyterian Mission.

## ROUTE X.

### HAIFA to BEIRUT, by Road.

(92 miles = 147 kilometres; 4½ to 5 hours).

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NOTE.—(a) At the time of writing, the road is being greatly changed and improved. There are very few kilometre stones between Haifa and Tyre, so that the following route is marked in miles, most cars being fitted with mileometres.

(b) Considerable portions of the road are generally in very bad order, so that the times given are only approximate.

(c) Passports must be in order for the British visa at Acre or Ras en Naqûrah and the French visa at their Frontier Post.

#### 1. HAIFA to TYRE.

(39 miles; 2 to 2¼ hours).

Starting from the railway station, cars soon turn to the left and use the sea-shore as a track all the way round the bay.

M. 2½. Cross the River KISHON, turning inland to go over the bridge if the mouth of the river is too deep; otherwise drive straight through the water.

M. 9½. The River Na'mein flows into the sea. It is the ancient BELUS, and it was on the sands here that the Phœnicians first discovered how to make glass.

M. 10½. Thirty-five to forty minutes from Haifa we reach ACRE, called by the Arabs 'Akka

and in old days Ptolemais. (The long history of this place should be read in the guide-book). The track now passes along the plain, with frequent glimpses of the old aqueduct which still brings water to Acre.

M. 19½. Ez-ZIB (thirty to forty minutes from Acre), a village close to the sea, is the ancient Achzib, a city of Asher. The Israelites, however, having no ships, were unable to drive out the Canaanite inhabitants, but left them in possession, as they did with most towns on the coast (Judges i. 31). Some six miles up the valley (due east) lie the great ruins of the Crusading castle, Montfort (955 feet).

M. 23½. The road, after a steep ascent, rounds the promontory called RAS EN NAQURAH, the Scala Tyriorum or Scala Peregrinorum ("The Pilgrim's Ladder") of the ancients. This point is usually reached in about an hour and a half from Haifa, unless there has been extra delay over passports. The frontier between British and French territory is crossed a short distance beyond the promontory.

M. 26. The French frontier passport office.

M. 30. RAS EL ABYAD = "The White Cape." All this region is the ancient Phœnicia, and for the next forty miles or more we are in "the coasts of Tyre and Sidon," so frequently mentioned in the Bible.

M. 35. On the left amongst the trees are the copious springs of water called Ras el 'Ain, which supplied Tyre in old times.

M. 36. Four miles away on our right there is an ancient tomb, still called in Arabic "Qabr Hirām," or the "Tomb of Hiram." It may possibly be the tomb of that Hiram, King of Tyre, who supplied Solomon with cedars, cypress trees, and skilled workmen for the building of the Temple.

M. 39. At this point we turn to the right, the road to the left leading into the town of TYRE, which does not lie on our route. It was originally an island, and the causeway built out to it originally by Hiram I. to carry into the town the waters of the springs at Ras el 'Ain, but destroyed later, was rebuilt by Alexander the Great, who had hitherto failed to capture this strong position. Sand silted up the causeway, which thus became an isthmus, permanently joining the island to the mainland. The town is now of little importance, but acres of ruins show what it was formerly. It has become, in the words of the prophet, "a place for the spreading of nets in the midst of the sea" (Ezekiel xxvi. 5). The traveller should read the interesting history of Tyre and also the touching description of St. Paul's visit to the city (Acts xxi. 3-6. See also Neh. xiii. 16; Isa. xxiii; Ezekiel xxvii. 32-36).

## 2. TYRE to SIDON.

(23½ miles; 50 minutes to 1 hour).

M. 39. Just at the turn of the road we see a kilometre stone on the left, inscribed 85, i.e., 85 kilometres (or 53 miles) from Beirut.

M. 44. Twelve to fifteen minutes north of Tyre the road crosses the Nahr el Qâsimiyeh, or River Litâny. It is the LEONTES of ancient times, and rises near Baalbek in the great plain between Lebanon and Anti-Lebanon.

M. 49. Five miles (i.e., twelve to fifteen minutes) north of the Litâny we reach the extensive ruins of Surafend, called Zarephath in the Old Testament or SAREPTA in the New Testament. Here the prophet Elijah sojourned with the widow during the severe famine, and "the barrel of meal wasted not, neither did the

cruse of oil fail" (1. Kings xvii. 8-24. Jesus Himself spoke of the incident, as is recorded in St. Luke iv. 24-30). It is possible that it was in this city that our Lord healed the daughter of the Syro-Phœnician woman (St. Mark vii. 24-31).

M. 57½. Just before crossing a bridge (and seeing a kilometre stone, marked 55, on the left) the main road is joined by one coming in on the right from Hasbeiya and Nebatiyeh in the hills.

M. 62½. SIDON, another city with a long and tempestuous history. Famous for its glass and purple dye in ancient times, it is now the centre of vast fruit orchards, especially oranges and lemons, in which a large trade is carried on. (For Biblical references see Gen. x. 19; St. Matt. xi. 21, 22; and Acts xxvii.3).

### 3. SIDON to BEIRUT.

(29½ miles; 1½ to 1¾ hours).

M. 62½. SIDON.

M. 76. Forty-five to fifty minutes from Sidon we cross the Nahr ed Damour, the ancient River Tamyras, by a fine bridge built since the war. The ruins of the old bridge can be seen on the left.

During the remaining 16 miles to Beirût (about forty to fifty minutes), the road follows the coast most of the way until it turns inland at the tall French wireless mast. Thence it runs through beautiful and very extensive olive groves to

M. 92. BEIRUT.

From Beirut cars of the Nairn Transport Co. (P.O. Box 262, Beirût) start at 5 p.m. every Thursday, reaching Damascus 8 to 8.30 p.m. and leaving next morning (Friday, at about day-break) for the run of 542 miles to Baghdad in about 25 hours.

## ROUTE XI.

## BEIRUT to DAMASCUS, by Road.

(71 miles; 3½ to 3½ hours).

## 1. BEIRUT to SHTORA.

(30 miles; about 1½ hours).

Leaving the Square at Beirût and crossing the narrow plain behind the town, the road begins the long climb up the Mountains of Lebanon. Beautiful views of St. George's Bay and the thickly populated hill-sides open out at every turn.

M. 9. A road turns off on the right to 'Aleih, one of the very popular summer resorts, to which visitors come from many distant places.

M. 15. 'Ain Sofar. The road passes close to the railway station.

M. 18. Another road turns off on the right (just at the end of the railway tunnel) to 'Ainzehalteh, Beteddin, and Ba'akleen, a most beautiful drive.

M. 22. The main road continues climbing for about four miles more and then reaches at the summit a height of over 5,000 feet. Fine views are seen of Jebel Kenîseh on the left (height 7,084 feet), and of some of the clumps of cedar trees near the top of Jebel el Barûk (7,098 feet) on the right. As we descend the hills a magnificent view opens out gradually on the right, the great plain, the Beqaa' (called in ancient times Coele-Syria), lying below us, Mount Hermon beyond it on the right and the whole range of Anti-Lebanon opposite to us.

M. 30. Shtora. A road leads off here on the left to Baalbec, a run of 25 miles, which can usually be done in little more than an hour.

## 2. SHTORA to DAMASCUS.

(41 miles; 1 3/4 hours).

M. 30. Shtora. Our road now takes us across the wide plain, itself nearly 3,000 feet above sea level, and we pass over the Litâny river (the ancient Leontes), which empties itself into the Mediterranean 5 miles north of Tyre. Then we begin climbing again, the road ascending gradually to a height of 4,438 feet as we cross the Anti-Lebanon range.

M. 53. Pass Khan Meizelun. The last part of the drive brings us down into the lovely valley through which the River Barada runs, and also the Beirût to Damascus railway. The Barada is the ancient Abana. The Abana and Pharpar, rivers of Damascus, both of crystal clearness, naturally appealed more to Naaman the Syrian than the muddy River Jordan in which the prophet Elisha told him to wash and be clean (II. Kings v. 1-19).

M. 71. DAMASCUS, "a pearl set within an emerald," as Mohammed is said to have described it when he saw the city surrounded by its wonderful gardens and orchards.

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## ROUTE XII.

### JERUSALEM to KANTARA, by Railway.

(367 kilometres; 9 hours' journey).

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NOTES.—(a) All directions, right or left, are given as from a seat facing the engine.

(b) From Jerusalem to Lydda a seat on the right is best, and from Lydda to Kantara a seat on the left.

(c) The kilometre marks are on the right between Jerusalem and Lydda and on the left between Lydda and Kantara.

(d) The times given are those in force in 1924.

(e) This route is also described in the reverse order, Kantara to Jerusalem. See Route I.

## 1. JERUSALEM to LYDDA.

(66 kilometres; 2 hours).

K. 86. Leave JERUSALEM (8.15 a.m.), skirting on the left the Plain of Rephaim (II. Sam. v. 18-25), then descending the Valley of Roses to Bittîr.

K. 76. BITTIR (arr. 8.35, dep. 8.38), on the line of the Turkish trenches, November to December, 1917. Scene of heavy fighting. Also the reputed scene of the last stand and terrible slaughter of the Jews under Barchochba, attempting to regain their independence in 134 A.D., during the reign of Hadrian. The ruins of their fort, still called the "Hill of the Jews," can be seen nearly opposite the station, on the left, amongst the trees on the hill-top. (We have already descended 600 feet from Jerusalem).

K. 54. High on the hill-top (right) is the supposed site of the Cave of the ROCK ETAM (Jud. xv. 4-19).

K. 50. ARTUF (arr. 9.29, dep 9.31). Across the valley (right), on the top of the ridge, see a white dome and a palm tree. That is ZORAH, the birthplace of Samson (Jud. xiii. 2-25). Further east a red-roofed colony marks approximately the CAMP OF DAN (Jud. xiii. 25 and xviii. 2-12). The train now runs down the Wady es Surâr=the VALE OF SOREK, the

scene of Samson's exploits and the home of Delilah, &c. (Jud. xvi. 4-21). Hereabouts was the boundary between JUDAH and DAN.

K. 48. On the left is a valley leading to BETH-SHEMESH, the "House of the Sun," now called 'Ain Shems. Scene of the return of the Ark (I. Sam. vi. 1-21. See also II. Kings xiv. 8-13).

K. 40. On the right see a long hill in the middle distance, with a small building at the right-hand end. This is GEZER, a very important ancient city, excavated by Professor Macalister. He dug down to the rock, discovered troglodyte caves of 3,000 B.C., then, in successive layers, the Canaanite city, then the Israelite, the Jewish, Maccabean, Roman, Christian, and finally Arab cities—twelve in all. Gezer frequently figures in the Tel-el-Amarna Tablets, and was some time held by the Pharaoh of Egypt, a serious menace to the Jewish capital, Jerusalem. Later, Pharaoh gracefully gave it as dowry to his daughter, who married Solomon, and it was fortified at once by him. (See I. Kings ix. 15-17). Gezer was on the southern boundary of Ephraim. It remains in sight for the next half-hour or more, as the railway winds towards it.

K. 37. VALE OF SOREK (arr. 9.46, dep. 9.48). The station buildings were erected by the Germans during the war. Scene of fierce fighting, capture of two Turkish trains and the explosion of a huge ammunition dump in November, 1917. Immediately after leaving the station notice on the left the Turkish railway branching off to Beersheba and the Sinaitic desert, for the projected attack on the Suez Canal and Egypt. Also distant view (south-west) of the Valley of Elah, where the armies of Saul and the Philistines lay opposite to each other and David slew Goliath (I. Sam. xvii. 2-52).

K. 33. The village of 'Akir=Ekron, appears on the left. The most northerly of the five cities of the Philistines. Scene of the calamities brought on them by the presence of the ark (I. Sam. v. 10-12, vii. 12-15, xvii. 50-52; II. Kings i. 2; Zeph. ii. 4, and Zech. IX. 5-7). Good views on the right of Gezer and of the Mountains of Judea.

K. 23. Cross the Jaffa to Jerusalem road. On the left, see the aerodrome of the R.A.F. Distant view (right, forward) of the PLAIN OF SHARON.

K. 22½. RAMLEH (arr. 10.8, dep. 10.10). On the right, less than half a mile away, see a British Military Cemetery where 3,100 men lie buried.

K. 21. On the left see the "Tower of the Forty Martyrs," said to have been built by the Crusaders, restored by Saladin (name means Salah ed Din, "Restorer of the Faith") and Sultan Beybars.

K. 20. LYDDA (arr. 10.15, dep. for Kantara 10.48, for Jaffa 10.40, and for Haifa 1 p.m.), the ancient city of Dan. Local tradition of the sixth century says St. George of England came from Lydda and was eventually buried here in the church of that time. The church has been incessantly destroyed and restored; the fabric is now of no interest. (See Acts ix. 32-38, St. Peter's visit to Lydda).

NOTE.—The journey from Lydda to Haifa is described in Route VI.

## 2. LYDDA to KANTARA.

(301 kilometres; 6½ hours).

K. 301. Leave LYDDA (10.48 a.m.) for the South. (Kilometre marks are now on the left of the train).

K. 300. Cross the Jaffa-Jerusalem main road.

K. 297. On a ridge (left), amongst trees, see a house with a tower. Here was Allenby's G.H.Q. for many weeks, during the deliverance of Jerusalem in 1917.

K. 292. All about here are the flourishing and well-cultivated Jewish Colonies of RICHON-LE-ZION, REHOBOTH, &c.

K. 287½. YEBNAH (arr. 11.10, dep. 11.11), in the old days Jabneel (Josh. xv. 11). We presently enter the borders of the TRIBE OF DAN.

K. 272. ASHDOD (arr. 11.29, dep. 11.30). Another of the five cities of the Philistines. It stood on the northern extremity of what once belonged to Simeon, towards Egypt. (Read history of the ark again, I. Sam. v. 1-10; also see Isa. xx. 1, Zeph. ii. 4). In the New Testament and Septuagint it was called AZOTUS, where Philip "was found" after baptizing the eunuch (Acts viii. 40). All this region is the ancient Philistia, the origin of the name Palestine.

K. 259¼. MAJDAL (arr. 10.44, dep. 10.45). This is opposite ASHKELON on the coast (right), another of the five cities of the Philistines, with a long history and connection with the names of the tribe of Judah, the Egyptians, Greeks, Romans, Crusaders, Saladin, Richard I. of England, Cœur de Lion. (For Samson's visit read Jud. xiv. 12-19; see also I. Sam. vi. 17; II. Sam. i. 17-20; Zeph. ii. 4-7; Zech. ix. 5).

K. 256½. From here to K. 254½, see the old Turkish branch railway (left) coming in from Beersheba.

K. 246¼. DEIR SINEID (arr. 12, dep. 12.1). Then look out on the left, about K. 245¾, for the few remains of a Turkish train, knocked

out and burnt by British shell fire. There are also a few pairs of rails and about thirty 6-in. shells.

K. 236. GAZA (arr. 12.13, dep. 12.23). See the British cemetery of 3,257 graves, on the left just on reaching the station. Gaza was another of the five great Philistine cities. (For Samson's visit and death read Jud. xvi. 1-3, and 21-31. See also II. Kings xviii. 1-8, and Acts viii. 26). Soon after leaving the station, see in the distance (right) a mosque, where is buried the grandfather of Mohammed the Prophet. Then pass through Gaza, largely rebuilt. Terrible destruction was done here in the war, first by the Turks taking all wood, roofs, ceilings, floors, doors, windows, &c., for railway fuel and for revetting the trenches, and again by the British when shelling the Turkish troops.

The C.M.S. hospital erected after many years of devoted work by the late Canon Stirling, M.D., was almost totally destroyed, but has now been completely restored by his son.

K. 234. On the left see the small hill to which tradition says Samson carried the gates (Jud. xvi. 1-3).

K. 232. See on the left, beyond the trees, on the hill slope, the derelict tank "War Baby," knocked out by the Turks in the first battle of Gaza. It can be seen well, gradually looking further back all the way to K. 231, where one loses sight of it on passing an old redoubt. Many remains of trenches, sand bags, and wire entanglements are to be seen all along this part of the line.

K. 227½. The railway crosses the famous "Wady Guzy" by a bridge.

K. 223. On the right see another big cemetery. The bodies of our men from all the scattered

battlefields have been gathered together in main centres. *It should never be forgotten that the building of this railway across the desert in 1916-17 was at the cost of more than 10,000 British soldiers' lives—an average of 27 lives every kilometre.*

K. 220. DEIR EL BELAH (arr. 12.42, dep. 12.43), "The House of Dates," commonly called by the British troops "Dear old Bella." An enormous rail-head camp through the summer of 1917.

K. 211. KHAN YUNUS (arr. 12.51, dep. 12.52). See (right) the tower of the mosque-fort built here by the Egyptian Sultan Barqûq in the 13th century. This place was the scene of a remarkable escape by Napoleon, who conducted his campaign all along this route; his main army ahead of him branched off accidentally into the desert; Napoleon took the direct route and thus missing them rode into Khan Yunus surrounded only by his staff. He was surprised to see a number of Arabs in the market square hastily mounting and galloping away. They thought it was the French army. Had they waited and captured Napoleon, the history of the world since then would have been changed at Khan Yunus.

K. 205½. KILAB. Many piles of wire entanglements on the left show the site of Lord Allenby's G.H.Q. before and during his attack on Gaza.

K. 202⅓. The frontier between Palestine and Egypt. (Look out for the notice boards).

K. 200. RAFA (arr. 1.9, dep. 1.14). Out of sight (right), west of the station, are the boundary pillars which the Turks removed in 1907, thus nearly bringing about war between England and Turkey. Then the rolling plain over which Chetwode advanced in February, 1917.

K. 156½. EL 'ARISH Town appears forward on the left, about a mile away. Head-quarters of the Governor of the Province of Sinai.

K. 156. The train crosses the broad and shallow Wady (after rain a swift river), which was the old "River of Egypt."

K. 154. EL 'ARISH (arr. 2.11, dep. 2.13). Every mile of the ground north and south of El 'Arish was strongly contested, and the train crosses many battlefields, e.g.,

K. 112. MAZAR (arr. 3.1, dep. 3.3).

K. 75. EL 'ABD (arr. 3.45, dep. 3.46).

K. 39. ROMANI (arr. 4.26, dep. 4.27). Many block-houses and entanglements all through this desert. When our armies, with the magnificent assistance of the Egyptian Labour Corps began to make this railway, they called it the "Milk and Honey Railway," but later, finding no traces of either, they called it the "Desert Railway." Thence through the ancient Serbonian Bog, with Pelusium away on the right on the former most eastern branch of the Nile.

KANTARA EAST (arr. 5.15)=Arabic for a "Bridge," i.e., the ancient crossing of the caravan route between the two lakes by means of the rather higher limestone ridge between them, and now after 5,000 years a "bridge" again over the Suez Canal. It was the crossing by which Abraham, Joseph, and Jacob travelled from Palestine into Egypt, and was doubtless the track by which the Holy Family went to and from the Valley of the Nile.

NOTE.—This Route is printed again, for use in the reverse direction, viz. :—Kantara to Jerusalem, in Route I.